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Emmanuel

DIRECTIONS

-CHAPTERS-

Setting Directions

In truth, my friend, you have found your mental renewal in Spiritism.

The phenomenon has modified your convictions.

The philosophical conclusions have certainly altered your vision of the world.

You now admit the immortality of being.

You feel the exaltation of your own destiny.

But if this intelligence transformation does not lift your heart with inner improvement, if the principles you embrace do not make you better, ahead of our brothers in Humanity, what use is knowledge to you?

If a superior force does not educate your emotions, if culture does not guide you towards elevating character and feelings, what do you do with the intellectual treasure that life entrusts you?

The exchange is not worth it just because a whim is fulfilled.

The screaming expression of the unusual can be empty of substance.

The impetuous wind that sweeps the ground with immense noise usually creates the desert, while the silent and simple river guarantees the forest, city, homes, and flocks.

If you seek contact with the spiritual plane, remember that the death of the body does not sanctify us. Beyond the grave, there are also wise and ignorant, just and unjust, hearts in heaven and consciences in purgatorial hell. . .

Excursions into the unknown require guides.

Christ is our Divine Guide for the sanctifying conquest of the Beyond...

Do not stray from Him.

You will record sublime narrations of the Infinite in the words of great guides, hear many friendly voices that will flatter your personality, and news that will sweep you away to ecstasy; however, only with Jesus in the Gospel well lived will we restructure our eternal individuality for the sublime ascension to the Consciousness of the Universe.

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These unpretentious pages constitute an appeal to the gathering of our forces around Christ, our Master and Lord.

Without the Good News, our Consoling Doctrine will probably be a beautiful space for studies and inquiries, discussions and experiments, meetings and assemblies, praises and wonders.

Still, happiness is not the product of deductions and demonstrations.

Let us, therefore, seek with the Celestial Benefactor the lesson of the purified mind, the heart open to true fraternity, and hands active in the practice of good, and the Gospel will teach us to find in Spiritism the path of love and light to Perfect Joy.

Emmanuel

Pedro Leopoldo, June 10, 1952

1

MAN BEFORE LIFE

In the twilight of civilization in which we head toward the dawn of the new millennia, the man whose reasoning has matured surpasses the boundaries of common intelligence and awakens, within himself, full of questions that set his heart on fire.

Who are we?

Where do we come from?

Where is the station of our destinies?

Along the path on which he travels, the dark fragments of the lying idols he worshipped appear, and while feelings of weariness come over his sickly soul, the yearning for a higher life stirs the recesses of his ego, like a living brazier of the ideal, beneath the thick layer of ashes of disenchantment.

He turns to wisdom and examines the microcosm in which he dreams.

He recognizes the narrowness of the circle in which he breathes.

He observes the tiny dimensions of the Cosmic Home in which he develops.

He discovers that the Sun, the support of his dim planetary residence, has a volume 1,300,000 times greater than it.

He learns that the Moon, an insignificant satellite of his home, is more than 380,000 kilometers away from the world that serves as his birthplace.

The neighboring planets evolve far away in immense space.

Among them, Mars stands out, distant from us around 56,000,000 kilometers at the time of its greatest approach.

Extending his investigations, besides our Sun, he analyzes other centers of life.

Sirius overshadows its grandeur.

Pollux, the imposing star of the Twins, eclipses it in majesty.

Capella is 5,800 times larger.

Antares has a greater volume.

Canopus has a brightness eighty times greater than that of the Sun.

Dazzled, he realizes that there is no vacuum, that life is the heritage of a drop of water, as much as it is the essence of the immeasurable sidereal systems.

Astonished before the splendor of the Universe, the man who undertakes the laborious task of discovering himself turns to the ground to which he is magnetized and asks love to respond to cosmic sovereignty, within the same note of greatness; however, love in the environment in which he lives is still like a miraculous flower in tender blossoming.

Confined to the small consanguineous group to which he fits or forming part of the team of temporary interests to which he provisionally fits, he suffers from the restlessness of jealousy, greed, selfishness, and pain.

He does not know how to give without receiving; he cannot help without complaining, and by creating the shock of demands for others, he receives from others the ever-renewed shocks of incomprehension and discord, with rare possibilities of helping and helping himself.

He has seen the Divine Majesty in Heaven and identifies in himself the infinite poverty of the Earth.

His brain is inflamed with glory, and his heart is invaded by shadow.

He is proud of the magnificent spectacles from on High and suffers the misery from below.

He wants to communicate to others what he has learned and felt in contemplation of unlimited life but cannot find ears that understand him.

He realizes that Love on Earth is still the joy of closed oases.

And, breaking the bonds that bind him to the close family of the world, the man who awakens to the greatness of Creation wanders the Earth, like a misunderstood and maladjusted traveler, a pilgrim without a country or a home, feeling like an infinitesimal speck of dust in the Celestial Domains.

In this man, however, the acoustics of the soul expand and, despite the sufferings that afflict him, it is upon him that the Superior Intelligences are building the spiritual foundations of Our Humanity.

2

ON THE CARNAL PLANE

Isolated in the miraculous shell of the body, the spirit is reduced in its perceptions to necessary limits.

The sensory sphere functions, for it, as a muffler.

Vision, hearing, and touch suffer enormous restrictions.

The brain is like a dark cabinet, allowing for recapitulation and relearning.

Knowledge acquired and habits deeply rooted over centuries lie there in the static form of intuitions and tendencies.

Unexplored forces and infinite resources lie dormant within, awaiting the lever of will to externalize toward super consciousness.

In the miraculous temple of the flesh, where cells are living bricks in the construction of the form, our soul remains provisionally enclosed, in temporary but not absolute oblivion.

That is because, if it carries with it a vast wealth of experience, it is tortured by indefinable yearnings to return to higher spirituality, lingering, while in the opaque world, in singular and repeated maladjustments.

Within the grid of the physiological senses, however, the spirit receives glorious opportunities to work in the labor of self-improvement.

Bound by the natural limitations of the physical world, he must work on refining himself from within, consolidating the qualities that elevate him while extending and expanding his influence to pave the way for his own improvement.

Imprisoned in the corporeal castle, the senses are tiny slits of light, allowing conveniently measured observations so that he can make the most of his resources in space and time.

In the physical realm, he discovers various ways to exercise and works hard to obtain and secure the resources he needs to thrive in elevated settings.

Driven by necessity, the worm crawls from the depths into the light.

Similarly, the bee travels great distances in search of flowers that ensure the production of honey.

Likewise, due to the need for sublimation, the spirit passes through extensive tunnels of shadow on Earth to extend its peculiar powers.

Suffering from limitations, he improvises new means to climb to the heights of light, marking his path with signs of a nobler understanding of the framework in which he dreams and turmoils.

Tortured by the thirst for Infinity, he grows with the pain that reprimands and the work that sanctifies him.

His sensory faculties are insignificant rays of clarity revealing to him faint news of the prodigious kingdom of light.

And when he knows how to use the shadows of the corporal palace that temporarily imprisons him in the development of his divine faculties, meditating and acting in goodness, little by little, he weaves the wings of love and wisdom with which, later, he will happily take sublime and supreme flights towards Eternity.

3

THE SUBLIME SANCTUARY

At other times, nations admired the Colossus of Rhodes, the Hanging Gardens of Babylon, and the Tomb of Mausolus as marvels.

Today, no one can escape amazement at the astonishing works of modern engineering, such as the Milan Cathedral, the Eiffel Tower, or the skyscrapers of New York.

However, few scholars remember the wonders of the human body, the patient realization of Divine Wisdom over the millennia, and the temple of the soul temporarily learning on Earth.

No matter how great our intelligence may be, we have not yet been able to explain, in all its harmonious complexity, the miracle of the brain, with its coefficient of billions of cells; the electrical apparatus of the nervous system, with ganglia like switches and sensitive cells through receptors in a specialized circuit, with sensitive, motor and intermediate neurons, which help to grade the impressions necessary for the progress of the incarnate mind, giving passage to the nervous current at a speed of approximately seventy meters per second; the ocular chamber, where images travel from the retina to the recesses of the brain, in whose intimacy they are incorporated into the screens of memory, as an inalienable heritage of the spirit; the auditory system, with its complicated resources for recording sounds and fixing them in the recesses of the soul, which selects noises and words, defining and cataloging them in their own situation and concept; the center of speech; the miraculous seat of taste, in the papillae of the tongue, with a potential of taste buds that exceeds 2,000; the admirable revelations of the bone skeleton; the muscular fibers; the digestive system; the intestinal tract; the heart's motor; the liver's juice factory; the pancreas' ferment vessel; the capricious blood system, with its millions of microscopic lives and its vigorous arteries, which withstand the pressure of several

atmospheres; the advanced laboratory of the lungs; the precious selection service of the kidneys; the epidermis with its secrets that are difficult to approach; the venerable organs of genic activity and the electrical and magnetic fulcrums of the glands in the endocrine system.

The human body is the most sublime of sanctuaries and one of the super wonders of the Divine Work on Earth.

From head to toe, we feel the glory of the Supreme Creator who, little by little, over the incessant course of millennia, organized for the growing Spirit the home of flesh in which the soul manifests itself.

A remarkable city filled with countless microscopic lives, where the mind develops and refines itself, preparing for the natural struggles and routine tasks of the world in pursuit of greater responsibilities in higher realms.

The blessing of a body, even if mutilated or deformed on Earth, is like a precious opportunity for spiritual improvement, the greatest gift our Planet can offer.

In general, until now, man has not known how to collaborate to preserve and sublimate the physical castle.

While young, he spoils its possibilities from the outside in, squandering them thoughtlessly, and as soon as he sees himself harmed or prematurely aged, he gives in to rebelliousness, destroying it from the inside out with mental blows of unjustifiable anger and useless despair.

The day dawns, however, in which man recognizes the greatness of the living temple in which he dwells in the world and begs to return to it as a worker hungry for renewal who needs an adequate instrument to conquer the blessed wages of moral progress for the longed-for ascension to the Divine Spheres.

4

ON THE EVOLUTIONARY PATH

How many millennia did Divine Nature spend to create the physical machine in which the human mind expresses itself on Earth?

For man, the body is a real sanctuary of manifestation, a masterpiece of the selective work of all the kingdoms into which planetary life is subdivided.

How much time will Celestial Wisdom thus spend structuring the organism of the soul?

From sensation to irritability, from irritability to instinct, from instinct to intelligence, and from intelligence to discernment, centuries and centuries have flowed incessantly.

Evolution is fruit of infinite time.

The death of the somatic form does not immediately change the Spirit that benefits from its collaboration.

The cradle and the tomb are mere markers from one condition to another.

Thus, for primary consciousnesses, disincarnation is as if it were entering a certain hibernation period. Birds without wings do not rise to the heights. They wait for the moment of returning to the carnal nest again to obtain resources that will enable them to take great flights.

As spiritual chrysalises, they remain immobile in the external appearance with which they present themselves, but deep down, they preserve the images of all the experiences they have stored in the recesses of their being, reliving them in the form of nightmares and dreams, imprinting on mind the need for education or reparation, with which they must appear on the flesh scene, at the opportune moment.

For such minds, death is like a compulsory stop, for a time, before higher steps of the evolutionary ladder that they are not yet able to climb. Without the instruments of externalization, which they are supposed to develop and consolidate, these minds, when disembodied, suffer considerable changes in memory. They often dwell on the events they have lived and, somehow, temporarily lose the notion of time.

In this way, they crystallize in passions and achievements of their past, to be reborn in the arena of material struggle with the characteristics of the moral framework in which they are colored, disintegrating errors and correcting flaws, building, little by little, the sublime qualities with which they will transport themselves to the Higher Spheres.

For this reason, delinquent Spirits reappear in the currents of physical life, reproducing in their congenial heritage the deficiencies they acquired in the face of the Law.

The evildoer will long be visited by great remorse for having unbalanced the course of good, imposing a regrettable delay on his spiritual advancement. With this disturbance, he will dam up in his soul a high number of images that, in the mental zone, will fight each other, inhibiting, for an indefinite time, the access of renewing elements to the field of his own “self."

Once the intimate vessel of feeling has been purified, it will be reborn in the landscape of forms, with the defect acquired through long coexistence with despair, regret, or disillusionment, readjusting the perispiritual body through laborious regenerative efforts in the carnal sphere.

Birth defects and indefinable illnesses are temporary results of the damage that, individually, we cause to the harmonious current of evolution.

Through countless small experiences, endlessly repeated, our minds’ power grows, and the expressions of our souls are elevated

Over immeasurable eras, we accumulate knowledge and improve our virtues, patiently building within the fabric of time and space the magnificent vessel that will one day carry us to the brilliant realms of Immortal Beauty.

5

IN THE CIRCLES OF MATTER

Overcoming the vulgarities that mark its pilgrimage in the flesh, the Spirit recognizes its position as an inmate in the circles of matter, which, in turn, is simply the set of inferior lives, susceptible to being examined by our capacity for appreciation.

In its multiple states, matter is a coagulated force within extensive dynamic bands, guarding the mental entity of diverse types in its long evolutionary itinerary.

Solid, liquid, gaseous bodies, dense and radiant fluids, subtle energies, rays of varied species, and hidden powers weave the network in which our consciousness develops, expanding to glorious immortality.

Man is a divine genius in the process of perfection or an unborn angel in the great empire of microscopic existences, in which he is a natural slave to the superior orders and the legitimate master of the lesser powers.

Around him, everything is movement, transformation, and renewal. In the multifarious bosom of nature in which he moves, everything changes in the whirlwind clash of energies that favor his experience and ascension.

Although the dominant order in the infra-infinitesimal elements, everything there is undone and remade incessantly, offering the Spirit relevant phases of materialization and dematerialization, within systematic laws that function equally for all.

Though, beyond the chemical elements analyzed, between hydrogen and uranium, which are grouped on the Planet through infinite combinations, lie the lines of force of the subatomic world generated by the electric and magnetic potentials that preside over all the phenomena of life.

Behind these positive, neutral, or negative lines, which constitute matter, a real agglomeration of microscopic solar systems and infinitesimal nebulae, there remains the thought that creates, renews, and destroys everything to remake it.

Mental energy is the living ferment that improvises, alters, constricts, expands, assimilates, disassimilates, integrates, pulverizes, or recomposes matter in all dimensions.

Thus, we are what we decide, possess what we desire; we are where we prefer, and find victory, defeat, or stagnation as we imagine.

The story of Creation, in the book of Moses, idealizing the Lord before the abyss, symbolizes the strength of the mind and before the cosmos.

"Let there be Light," the Divine Will determined, "and light was given over the darkness."

In turn, every day, we proclaim with our ideas, attitudes, words and actions: _

"Let destiny be made!" And life brings us what we demand of it.

Events obey our intentions and provocations, whether manifest or hidden.

We will find what we deserve, for we deserve what we seek.

Existence, therefore, for us, everywhere, will invariably be as we think.

6

THE PERISPIRIT

What will the subtle fabric of the spiritual garment that man will wear without the body of flesh be like after death?

So bold is the attempt to pass on information about the issue to fellow incarnates, as it would be difficult to enlighten the caterpillar as to what it will become once it has overcome the inertia of the chrysalis.

Stuck to the ground or the leaves, dragging itself along heavily, the insect is unaware that it carries the potential for wings within it.

The perispirit is also an organizational body that, representing the fundamental mold of existence for man, subsists beyond the grave by its specific weight.

Formed by chemical substances that transcend the stoichiogenetic series known to earthly science, it is an apparatus of rarefied matter that modifies according to the vibratory pattern of the internal field.

A delicate organism with extreme plastic power, it changes under the command of thought.

However, we must emphasize that power only exists where agility and the ability that only experience can confer prevail.

In primitive, ignorant, and idle minds, such clothing is marked by its unhealthy appearance, a direct reflection of the physical body, which remains animalistic or unwell.

Mental progress is the great giver of renewal to the equipment of the spirit in any plane of evolution. It is noticeable, however, that we are not referring here to inner improvement. Intellectual growth, with an intense capacity for action, may belong to perverse intelligence.

Hence, the reason we find, in great numbers, compact phalanxes of entities freed from physiological bonds, operating in circles of disturbance and cruelty, with admirable resources for modification in the aspects in which they express themselves.

They have not yet acquired the verticality of Love that rises to divine sanctuaries in the conquest of their own sublimation. Nevertheless, they have already begun the horizontality of science with which they influence those who, somehow, still share their spiritual position.

The "fallen angels" are nothing more than great intellectualized geniuses with a narrow capacity for feeling.

Passionate, they retain the ability to alter their expression, fascinating and vampirizing the lower kingdoms of nature. However, nothing escapes transformation, and everything adjusts within the Universe for the general enjoyment of life.

Dormant ignorance is triggered and spurred by awakened ignorance.

Incipient goodness is stimulated by higher goodness.

The perispirit, as for its somatic form, obeys the laws of gravity on the plane to which it is tuned.

Our impulses, emotions, passions, and virtues are faithfully expressed in it. For this very reason, for centuries and centuries, we will linger in the spheres of carnal struggle or the regions bordering them, purifying our attire and beautifying it to prepare, according to the teachings of Jesus, our wedding garment for the banquet of divine service.

7

IN IMPROVEMENT

In the spiritual body improvement, in addition to the primitiveness of certain souls that lie numb for a long time after physical death, let us observe the situation of minds intellectually evolved but submerged in dense vibrations resulting from dark commitments.

They do not remain in a state of inertia in larval sleep. Nevertheless, they are agitated in the frenzies of madness.

They create images that live and move in their intimacy for an indeterminate time, whose duration varies with the strength of their passions' impulses.

They carry with them the intense dramas of which they have become authors.

On Earth, intelligence exists between the provocations of the body and the subtle suggestions of the mind. The more intellectualized the person, the more deeply he breathes in the plane of ideas, influencing and being influenced.

However, people often disrupt their emotions by distancing themselves from the laws that should guide them. He traverses human paths, gaining little and almost always losing a lot, within himself, obscuring himself in the heavy shadows of the disturbing thoughts that he produces to satisfy his mental needs.

Thus, disincarnation does not change his inner field.

Encased in the vibratory circle of the creations that concern it, the soul suffers natural inhibitions when faced with the landscape of glorious life.

It does not yet have an organ of perception to tune in to the dazzling spectacles of the immensity, imprisoned as it is, between the strange walls of the obscure and narrow conceptions in which it moves.

Just as the lamp lives in the bosom of its radiations, sending light which is also subtle matter, the soul remains in the bosom of the creations peculiar to it, clinging to the landscape in which the forces and desires similar to it prevail, for thought is also a rarefied substance, matter within expressions unapproachable until now by earthly investigations.

Able to feed themselves indefinitely on the emanations of their own desires, there are entities that remain for many years within the emotional frameworks in which they take pleasure, delaying their evolutionary march until they reincarnate in the recapitulation of the experiences in which they failed, resuming the service of inner purification for the sublimation of themselves.

In this way, we are faced with painful congenial phenomena.

Suicides resume their physical struggle in the circle of ungrateful illnesses, and criminals reappear in the cradle with deplorable mutilations and defects; alcoholics return to existence in the company of parents who are in tune with them, and serious delinquents restart the journey of moral improvement, in the sphere of fearful tests, such as indefinable illnesses and afflictions difficult to cure.

In the vast and blessed nursery of souls that is the world, little by little, from century to century and from millennium to millennium, using various bodies and diverse positions in the field of forms, our spirit slowly builds, for its use, the refined and divine vehicle with which the Lord reserves us in full victorious immortality.

8

THE EARTH

The Earth is an enormous magnet, a gigantic cosmic apparatus in which we make our evolutionary journey in the open sky.

A massive train, moving on its own and revolving around the Sun, we can compare the social classes that inhabit it to large carriages of different categories.

From time to time, we exchange seats with our neighbors and companions.

Those who travel in luxurious accommodations return to the humble seats in inferior cars.

Those who travel in simple accommodations later rise to enviable situations, altering their experiences.

Here, we have the symbol of reincarnation.

From body to body, as if wearing various garments, the Spirit wanders from existence to existence, seeking new acquisitions for the treasure of love and wisdom that will constitute its divine guarantee in eternity.

We can also philosophically classify the Planet with more propriety by considering it as our multi-millennial school.

Many apprentices occupy its facilities in idle expectation, but time takes its toll on them for their idleness, separating them, in the end, from landscapes and beloved ones or relegating them to paralysis or crystallization in wide precipices of shadow.

Other students inquire day and night... And, with their vicious inquiries, they lose the value of time.

Let us imagine a school in which the students of primary initiation would appear demanding rewards and honors, before they could trust themselves to the first lessons.

The inexperienced boy could not demand clarifications regarding the congregation that runs the school where he is receiving his first letters. And, before the infinite greatness of life that surrounds us, we are nothing more than children in the higher knowledge.

We hesitate, grope, and experiment to learn and gather the resources of the Spirit.

We have only one right: to work and serve, obeying the edifying disciplines that Perfect Wisdom offers us through the varied circumstances in which our life unfolds.

Let no one deceive himself into thinking that we are mystifying Nature.

Work is a divine law.

To search indefinitely is often to disguise intellectual laziness.

Life, however, is jealous of its secrets and only responds with certainty to those who knock on its door with the incessant effort of work that desires the resplendent crown of apostolate in service.

9

THE GREAT ACADEMY

With its doors open to the glory of education, the Earth, in the lines of carnal activities, is, in fact, a sublime university, functioning in various courses and disciplines, with approximately two billion students enrolled in several races and nations.

More than twenty billion conscious souls, disembodied, not to mention the billions of sub-human intelligences used in the multiple services of planetary progress encircle the terrestrial home lingering in other lines of evolution.

For most of these creatures, needing new and broader experience, reincarnation is not only a natural imposition but also a reward for the opportunity to learn.

Thus, under the enlightened supervision of Divine Intelligence, each people, in the past or present, constitutes a preparatory section of Humanity ahead of the future.

Yesterday, we learned science in Egypt, spirituality in India, commerce in Phoenicia, revelation in Jerusalem, law in Rome, and philosophy in Greece.

Today, we acquire education in England, art in Italy, patience in China, industrial technology in Germany, respect for freedom in Switzerland, and spiritual renewal in the Americas.

Each nation has a specific task in the world's improvement.

And even when racial blocs, in frenzy, are dismantled in war, they move in search of new values in their own aggrandizement.

In the circles of the Planet, we see the most primitive communities heading towards great cultural acquisitions.

If it is true that today's refined civilization flies around the world, circumnavigating it in a few hours, characterized by the highest

levels of intelligence, we have millions of brothers in form, infinitely distant from the moral world.

Differing almost nothing from the irrational, they have not yet managed to grasp the slightest notion of responsibility.

The dwarves of Abyssinia, with no clothing and uttering strange cries as a form of language, are similar to monkeys.

Our black brothers of Kytches spend their days lying on the ground, waiting for rats with which they can alleviate their hunger.

Among the majority of East Africans, there is no moral bond between parents and children.

The Latucas, in the interior of Africa, have no sense of compassion or duty.

Remnants of the primitive inhabitants of the Philippines roam the mountains like untamed animals.

Not far from us, the Botocudos, devoted to hunting and fishing, are terrible examples of brutality and ferocity.

In the immense school, there are multiple and urgent tasks for all those who learn that life is movement, progress, and ascension.

In religious faith, as in the administration of public assets, in art, as in industry, and in educational pursuits, as in agricultural sciences, individuality finds a vast field of action with abundant resources to express itself.

Work is the divine ladder that leads to the unfading laurels of the spirit.

No one needs to ask for a transfer to Jupiter or Saturn to collaborate in the creation of new heavens. The Earth, our home and workshop, in the middle of the cosmic landscape, awaits us so that we can transform it into a glorious paradise.

10

RELIGION

Science multiplies the possibilities of the senses, and philosophy increases the resources of reasoning, but religion is the force that expands the potential of feeling.

For this very reason, the center of life resides in the heart. From it depart the imperceptible currents of desire substantiated in thought in the cerebral dynamo to later materialize in words, resolutions, acts, and works of every day.

In the vulgar struggle, some underestimate religious activity, supposing it to be a mere artifice of the priesthood or politics; however, it is in the preaching of sanctifying faith that we will find the rules of conduct and perfection that we need for the growth of our mental life towards divine conquests.

Humanity, synthesizing the fruit of civilizations, is a religious construction.

From our invertebrate and vertebrate ancestors, we have walked through the millennia, from reincarnation to reincarnation, acquiring intelligence through incessant experimentation; nevertheless, it is not only reason that has been the fruit of our learning over the centuries, but also discernment or spiritual light, with which we gradually perfect the mind.

Religion is the force that builds Humanity. It is the invisible factory of character and feeling.

Millions of incarnate creatures still preserve advanced animal heritage. They use the human form as if using a noble house to incorporate educational values. They have hearts to record goodness, but they harbor impulses of cruelty. The instinct of the panther, the serpent venom, and the voracity of the wolf, still prevail in the psyche of innumerable intelligences.

Only religion can erase the innermost edges of our being. By the determination in the deep centers of thought elaboration, it gradually alters the soul's characteristics, raising its vibratory standard through the growing improvement of their relationships with the world and their fellow human beings.

Born in the rustic fear cradle, faith began its apostolate, teaching the primary tribes that Divine Power holds the reins of supreme justice, instilling respect for life and improving the exchange of souls.

From it come the springs of truly felt fraternity.

The inferior forms of religion in antiquity often encouraged persecution and death through deplorable sacrifices and flagellations. Despite the struggles for separation and misunderstandings that divide temples today—leading to disagreements on dogmatic issues—religion remains the primary source of moral education for the people.

It provides the spirit with the strength and enlightenment needed for the journey of sublimation.

Science will create an environment of comfort for man and will enrich him with the coats of arms of superior culture; philosophy will help him with valuable interpretations of the phenomena in which Eternal Wisdom manifests itself, but only faith, with its statutes of intimate perfection, can prepare our imperishable spirit for universal ascension.

11

RELIGIOUS FAITH

Throughout time, man has dreamed of a heavenly homeland.

The ideas of heaven and hell are present in the minds of all the peoples.

The Indigenous people of America believe in a paradise of abundant hunting and permanent dances with inexhaustible tobacco reserves.

The Eskimos located Eden in decorated caves.

The Maori tribes, who cultivate war as a natural state of happiness, hope that heaven will be an eternal battleground for them where they can fight indefinitely.

Among the Hindus, responsibility and justice are profoundly associated with survival. According to their belief, in the most remote eras, the disembodied were subjected to the discretion of the Dead Judge.

The good would be destined for paradise, to delight themselves before the celestial choir, and the bad would descend to the precipices of the empire of Varuna, the god of waters, where they would be installed in infernal chambers, chained to each other by living serpentine bonds.

However, situated in the seedbed of truth, they always admitted that, from the celestial palace or the tormented abyss, souls would return to the carnal sphere to advance in the science of perfection.

The Assyrian-Chaldeans believed that the dead lived in a state of sleep in subterranean regions, under the extensive control of shadows.

In Greece, from the mysteries of Orpheus onwards, the conceptions of posthumous justice reached a higher level.

In Homer's terrifying Hades, the Spirits are judged by Minos, son of Zeus.

The Gauls accepted the doctrine of the soul's transmigration and were the repositories of advanced revelations from the Superior Spirituality.

The Hebrews located the disembodied in the "scheol", which Job classifies as "a land of misery and darkness, where fear and death dwell".

With Virgil, we find safer principles regarding the laws of retribution. At the entrance to the Orcus, there are infernal deities for punitive work, such as War, Mourning, Disease, Old Age, Fear, Hunger, Monsters, Centaurs and Harpies, the Furies, and the Hydra of Lerna, symbolizing the terrible mental tortures of souls that become prey to illusion during physical life.

Among these gods of the abyss stands the old elm, from whose branches dreams hang, and there begins the path that leads to Acheron, muddy and slimy, with large whirlpools of boiling water.

The Egyptians traversed their existence devoting themselves to the study of death, inspired by the ideal of justice and happiness beyond the grave.

More recently, Mohammed established new guidelines for spiritual life, placing Heaven on seven floors and Hell on seven subdivisions.

The elect breathes in delightful gardens with streams of crystal-clear water, milk, and honey, and the condemned live in the territory of torture, where a cruel wind blows, feeding a strange fire that consumes everything.

Dante, the Florentine seer, presents expressive pictures of Hell, Purgatory, and Heaven.

The realities of survival accompany the human soul since life is not limited to the narrow activities of Earth.

The body is a temporary home to which our soul retreats while learning. For this reason, when struck by the barbs of disillusionment and fatigue, the human spirit instinctively recalls something intangible that appears to its anguished mind as paradise lost.

Misfit on Earth, he asks the Beyond for a message of comfort and harmony. Such a moment, however, is profoundly expressive in the destiny of each soul, for if the heart that asks is a bearer of goodwill, the answer from the higher life is not long in coming and a new path unfolds before the oppressed and weary soul that turns to the Beyond, full of love, suffering, and hope.

12

RELIGIOUS SERVICE

Since when did the worship of God begin on Earth? The foundation of faith is lost in the shadow of unfathomable ages.

It would seem that the first impulse of the plant and the worm, in search of light, is the religious yearning for life, in search of the Creator who instills being in them.

However, considering the religious schools of the most ancient peoples, we see in the Egyptian system the central idea of immortality, with advanced conceptions of Divine Greatness, but confined in the temples of the priesthood or the palace of the pharaohs, without connection with the popular spirit, often relegated to superstition and abandonment.

In India, we identify the cult of wisdom. Eminent teachers there teach that goodness should be the root of our relationships with our fellow men and that our virtues and vices are the forces that will follow us beyond the grave, spreading blessed lessons of moral improvement and human understanding; however, the spirit of caste has suffocated the sanctuaries, preventing the desirable extension of spiritual benefits to the circles of the people.

In Persia, we have the consecration of our duty to Good in Zoroastrianism. However, the communities praised for their respectable teachings entrust themselves to wars of conquest and destruction.

Among the Jews, we feel the breath of the revelation of the One God, establishing the kingdom of justice on Earth; nevertheless, despite the sublime glory that crowns the brow of Moses and the prophets who succeeded him, racial pride is a living wound in the heart of the Chosen People.

In China, we have the exaltation of simplicity through lessons that shine in all its social lines, highlighting balance and solidarity;

however, the great Chinese people cannot overcome the disturbances of separatism and captivity.

In Greece, we find the cult of Beauty. The mysteries of Orpheus outline beautiful ideals and build marvelous sanctuaries. However, the improvement of art and culture fails to create in the Hellenic spirit the Universal Love notion. Generals and philosophers use their intelligence for domination and, in no way, avoid the temptations of the military field, lighting the abominable bonfire of discord and devastation.

In Rome, we discovered the Law that emphasizes the importance of respecting others' property and freedom; however, no other civilization in the world showcases as many geniuses of punishment and death.

Hermes is Wisdom.

Buddha is Renunciation.

Zoroaster is Duty.

Moses is Justice.

Confucius is Harmony.

Orpheus is Beauty.

Numa Pompilius is Power.

In all the great periods of religious evolution before Christ, we see, however, incomplete demonstrations of spirituality.

There are no absolute standards of moral perfection, indicating to men the regenerating and sanctifying path.

Dividing lines appear between races and castes, with various types of praise and humiliation for rich and poor, masters and slaves, winners and losers.

With Jesus, however, the victorious crowning of faith appears in the world. In Christianity, we receive the glorious seeds of fraternity that will dominate the centuries. The Divine Founder of

the Good News comes into contact with the multitude, and the sanctuary of Universal Love opens, illuminated and sublime, for the sanctification of all Humanity.

13

THE CHRISTIAN MESSAGE

Jesus' teachings are not veiled in complicated formulas.

While paying due respect to all the schools of revelation of faith with their initiatory colleges, we note that the Lord descends from Above to free the temple of the human heart for the sublimity of love and light through fraternity, love, and knowledge.

To this end, the Master does not demand that men become heroes or saints overnight. He does not ask His followers to perform miracles or demand the impossible from them.

His words aim at ordinary life, the simplest areas of feeling, the common struggle, and everyday experiences.

Contrary to all the mentors of Humanity, who until then lived between religious mysteries and political domination, He lives with the masses of people, inviting them to build the sanctuary of the Lord in their hearts.

Love God, Our Father - He taught - with all your soul, all your heart, and all your understanding.

Love your neighbor as yourself.

Forgive your neighbor as often as necessary.

Lend without expecting anything in return.

Pray for those who persecute and slander you.

Help your adversaries.

Do not condemn so that you will not be condemned.

To him who asks for your coat, give him your tunic as well.

If someone asks you to go a thousand miles, go with him two miles.

Do not seek the first place in the congregation so that vanity does not tempt your heart.

He who humbles himself will be exalted.

To him who strikes you on the one cheek, offer the other also.

Bless the one who curses you.

Release, and you will be released.

Give, and you will receive.

Be merciful.

Do good to those who hate you.

Whoever loses his life for the sake of the apostolate of redemption will gain it more perfectly in the glory of eternity.

Let your light shine.

Be of good cheer.

Leave the dead to bury their dead.

If you want to meet Me in the light of the resurrection, deny yourself, rejoice under the weight of the cross of your duties, and follow My footsteps on the Calvary of sweat and sacrifice that precedes the jubilations of the divine dawn!

And in the face of these appeals, gradually, for twenty centuries, the voices that commanded us to fight back and hurt have fallen silent!...

And the word of Christ, above edicts and swords, decrees and encyclicals always rise and grow more and more in the acoustics of the world, preparing men and life for the sovereignty of Universal Love.

14

GOSPEL AND JOY

It is a great injustice to claim that the Gospel is a religion of sadness and bitterness.

Undoubtedly, the priesthood has often filled the Christian horizon with dark clouds, with certain etiquettes of external worship, but in its essence, Christianity is the revelation of the deep joy of Heaven amid the shadows of Earth.

The arrival of the Master is heralded by the appearance of angels.

Mary, overjoyed talks to a divine messenger who tells her about the arrival of the Heavenly Ambassador.

Jesus is born in the humble manger, dazzled by the brightness of an unexpected star.

Rustic caretakers are called by a spiritual emissary, who suddenly materializes in front of them, declaring himself the bearer of "news of great joy" for all the people.

At this moment, crystal-clear voices sing songs in the Heights, glorifying the Creator and exalting peace and goodwill among men.

Contentment and hope begin to reign...

Later, the Master begins His apostolate at a wedding party, marking the joys of the family.

As if realizing the limitations and narrowness of any stone temple for His word in the world, the Lord begins His sermons on the shore of the lake, in the midst of the sanctuary of nature. Flowers and birds, light and perfume represent the framework of His doctrine. Crowds listen to His soothing voice.

Crowds gather to hear His soothing voice.

The sick and disabled are comforted by endless consolation.

The poor and suffering see new possibilities for the future.

Women and children follow him joyfully.

The Sermon on the Mount serves as a hymn of blessings, easing suffering and despair.

Wherever the Divine Friend goes, a contagious joy spreads.

In the open countryside, bread is multiplied for those who are hungry.

The Master's treatment of those who suffer, who are considered useless or despicable, creates new patterns of trust in the world.

The apostolate of the Good News unfolds in an atmosphere of perfect joy.

Every creature who records the consoling notes of the Gospel begins to contemplate the world and life through a different prism.

The Earth appears to him as a blessed school of spiritual preparation, with sanctifying service for all.

Every sick person who recovers health is a vehicle of good cheer for the entire community.

Every sufferer who finds comfort constitutes a moral edification for the immense crowd.

Mary Magdalene, who grows in love, is the beauty reborn eternally, and Lazarus, who rises from the tomb, is the triumphant life that rises immortally.

And from the bloody sweat of the tears of the cross, the Lord causes the source of victorious life to flow for the entire world, with the sun of resurrection shining for Humanity, sustaining its spiritual growth towards endless centuries.

15

GOSPEL AND INDIVIDUALITY

Indeed, the masses followed Christ closely, but we do not see in the Master the personification of the ordinary agitator.

In all political environments, religious schools, approaching human legality, somehow share in governance, establishing spiritual rules with which they acquire power over the crowd.

However, Jesus does not transform the collective spirit into exploitable terrain.

When He proclaims the beatitudes to the crowd on the mountain, He does not induce them to violence to raid the granary of others.

He multiplies the bread that comforts and nourishes them.

He does not invite the people to make demands.

He advises respect for the heritage of political leadership, using the wise formula where He recommended: **"To Caesar be given what is Caesar's."**

Many scholars of Christianity intend to identify in the Divine Master the personality of the revolutionary, instigating His contemporaries to rebellion and discord; however, in no passage of His ministry do we find any testimony of indiscipline or despair in the face of the established order.

He helped the suffering crowd and consoled them; He did not show interest in freeing the community, whose evolution, to this day, still requires bitter struggles and incessant trials, but He helped Man to free himself.

To the apostle, He exclaims, **"Come, follow Me."**

To the sinner, He exhorts, **"Go and sin no more."**

To the paralytic man, He speaks kindly, **"Get up and walk."**

To the Syrophoenician woman, He says convincingly, **“Your faith has healed you.”**

Everywhere, we see Him interested in lifting the spirit, seeking to erect the temple of responsibility in each conscience and the altar of service to others in each heart.

Showing His concern for the renewal of the individual world, He was not content to sit on the managerial throne where generals and legislators usually dictate...

He descended into the midst of the people and spoke personally with the old and the infirm, with women and children.

He engaged in long conversations with misguided ones and admittedly unhappy persons.

He used brotherly kindness towards Magdalene, the obsessed woman, just as He used gentleness in His dealings with Zacchaeus, the rich man.

Recognizing that tyranny and pain would remain on Earth for a long time as evils necessary for the rectification of intelligence, the Heavenly Benefactor was, above all, the guide of individual transformation, the only movement of liberation of the Spirit, based on the effort and renunciation of the “self".

To this end, He fought, loved, served, and suffered until the cross, confirming, with His sacrifice, His Doctrine of inner revolution when He said: **“And he who wishes to become the greatest in the Kingdom of Heaven, let him be the servant of all in the world.”**

16

GOSPEL AND CHARITY

Before Jesus, charity was unknown.

The monuments of ancient civilizations do not refer to divine virtue.

The ruins of Nebuchadnezzar's palace, on the ground where Babylon's greatness stood, solely speak of the pomp and power that centuries have consumed.

In memories of glorious Egypt, the Pyramids do not refer to compassion. The famous hypogeums of Persepolis are testaments to racial pride.

The walls of China reflect the concern for defense.

In the ancient sanctuaries of India, the Almighty is venerated by millions of faithful, undoubtedly sincere but deliberately distanced from their fellow men, born into despicable pariahs.

The Acropolis of Athens, with its venerable columns, is a tribute to intelligence. Vespasian's Coliseum in Rome is a monument to the triumph of war and the expansion of popular joy.

For many millennia, man accepted the hegemony of the strongest and consecrated it through the art and culture he could create and develop.

With Jesus, however, the social landscape underwent decisive changes. The Master did not limit Himself to teaching good. He descended to live among the crowd and materialized it through his efforts.

He heals the sick in public, without ceremony, and helps thousands of listeners, supporting them in solving the most complicated moral nature problems without relying on the etiquette of external worship.

He leaves his disciples the parable of the good Samaritan, which exalts the sublime mission of charity forever.

The story is simple and expressive.

Luke transmits the words of the Heavenly Guide, explaining that *"a man was going down from Jerusalem to Jericho, and fell among robbers, who stripped him of his clothes, beat him, and left him half dead.*

By chance, a priest was passing that way, and when he saw him, he passed by on the other side.

Likewise, a Levite, when he came to the same place and saw him, passed away.

Though, a Samaritan, as he traveled, came upon him, and when he saw him, he was moved with compassion. He went to the unfortunate man, bandaged his wounds, set him on his beast, and carefully took him to an inn."

In the narrative, the Lord sees the needy man simply as "a man". He does not identify his race, color, social position, or points of view.

In him, there is a recognition of suffering humanity that needs assistance from those willing to shine the light of charity, transcending all class and religious prejudices.

From that moment, a new movement of human solidarity emerged on Earth. Over time, the apostles spread out, teaching in various regions of the world the principle that *"it is better to give than to receive."*

Inspired by the Lord's teachings, the pioneers of goodness transform the valleys of despair into comfortable hospitals. They combat age-old vices by establishing orphanages and daycare centers, creating schools in places where culture was once entrusted to slaves.

They also set up institutions for relief and welfare, replacing a society that allowed begging to support its most vulnerable members.

And charity, as a Christian genius on Earth, continues to grow over the centuries, through the kindness of Francis of Assisi, the dedication of Vincent de Paul, the benevolence of a Rockefeller, or the fraternity of the anonymous companion on the public road, emphasizing, valiantly and sublimely, that the Spirit of Christ continues to act with us and for us.

17

GOSPEL AND WORK

The glorification of work is evangelical service.

Before the influence of the Master, the Earth was a vast latifundium populated by masters and slaves.

Service was considered dishonorable.

Dominated by the principle of force, nations bore a great resemblance to the villages of the primitive community.

Social prominence resulted from hunting.

Thrones were almost always built on dark foundations of plunder.

The favors of life belonged to the most astute and mighty.

Any economic misfortune resulted in compulsory captivity.

Work was synonymous with debasement.

Most of the time, the noblest spirits remained in absolute subordination, sweating and groaning to support the purple chariot of the oppressors.

In every city, slaves of all stripes swarmed, and only to them was the duty of service conferred as a severe punishment.

Imperial Rome was full of captives from Egypt, Greece, Gaul, and Pontus.

In the Spartan revolution alone, in the year 71, before the Christian era, thirty thousand slaves were condemned to death on the Appian Way, whose only fault was to aspire to dignified work in edifying freedom.

With Jesus, however, a new era dawns on the world.

Above all, the Lord's ministry is one of action and movement.

The Master rises with the day and devotes Himself to the good of His fellow men throughout the night.

A doctor - He does not rest in effectively helping the sick.

A teacher - He does not tire, repeating lessons.

A judge - He exemplifies impartiality and tolerance.

A benefactor - He spreads, without ceasing, the blessings of infinite love.

A wise man - He places the knowledge of goodness within the reach of all.

Lawyer - He defends the interests of the weak and the humble.

Divine worker - He serves everyone without complaint and reward.

Christ's example is sublime and contagious.

Later, each companion in the apostolate leaves his comfort zone to help and teach in his name, exploring broader horizons for understanding life in regions far from the cradle that saw them born.

Subsequently, in Rome, the desire for mutual assistance among Christians reached inconceivable achievements in the field of work.

People who converted to the Gospel dedicate themselves entirely to service to help their fellow believers in need.

Apprentices of the Good News spread throughout industry and agriculture, the arts and sciences, education and commerce, nursing and public cleaning, competing for resources to help their fellow believers in servitude or poverty, suffering, and imprisonment.

Some individuals fast for two or three consecutive days to save money for services that assist others, following the guidance of their pastor.

Work then begins to be interpreted as a divine blessing.

Paul of Tarsus, who transitioned from the esteemed role in the Sanhedrin to the labor of weaving carpets, did so to avoid representing a burden to others. By doing this, he ensured his freedom of speech and action.

He serves as a symbol of the Christian who both educates and achieves, demonstrating that clear teaching must combine with a noble example.

To this day, honoring dignified work as its fundamental rule of action, Christianity is the liberating force of Humanity in all corners of the world.

18

GOSPEL AND EXCLUSIVISM

Almost all religious sanctuaries are divided among themselves in the dogmatic sphere, unduly isolated, and they are disputing privileges and primacies. And even in the circles of Christian activity, the spirit of exclusivity has dominated select groups since the first centuries of their constitution.

In the name of Christ, political tyranny and intellectual despotism have often organized wars, lit bonfires, encouraged persecution, and enthroned death.

Intending to represent the Master, who had no stone to rest his aching head on, Emperor Phocas established the Papacy in 607, exalting Roman vanity.

Assuming they acted as his defenders, Godfrey of Bouillon and Tancred of Syracuse organized an army of 500,000 men in 1096. They encouraged bloody conflicts, fighting for the claim to lands and relics that commemorated the divine passage of Jesus on Earth.

Believing that he was preserving his saving principles, Gregory IX, in 1231, consolidated the Court of the Inquisition, deepening the shadow and strengthening criminal flagellations in the field of religious faith. Convinced that they would guarantee the Doctrine, the priests punished with the torture and death of courageous pioneers of planetary progress, such as Giordano Bruno and John Huss.

Such violence, however, is a manifestation of the warlike spirit that governs human concerns.

Christ never endorsed dogmatism and intransigence in terms of rules of action.

He claims not to have been born to destroy the Old Law but to faithfully comply with it.

He only opposes deliberate wickedness.

He does not wage war.

He does not condemn.

He does not criticize.

He combats evil, helping its victims.

He gives Himself to everyone.

He teaches patiently and kindly the royal path to redemption.

He begins the ministry of the word by conversing with the doctors of the Temple and ends His apostolate by conversing with thieves.

He disdains no one, and the unfortunate strays deserve his warmest attention.

He prepares fishermen's spirits for the high-level tasks of the Gospel with admirable confidence and profound kindness without demanding any certificate of racial purity.

He assists unfortunate women with calmness and fearlessness, contrasting with the prejudices of his time, and restores their feminine dignity.

He does not pursue titles but instead humbly attends to their hearts.

Nicodemus, the teacher of Israel, and Bartimaeus, the despised blind man, receive the same affectionate expression from Him.

Intolerance never appeared at Jesus' side in the propagation of the Good News.

Proud isolationism, in the Christian sphere, is a simple human creation, naturally destined to disappear, for, in reality, no doctrine, as Christianity, has brought, until now, to the tormented and divided world the bonds of love and light of true solidarity.

19

GOSPEL AND SYMPATHY

The apostolate of Jesus stands out for its sympathy as the foundation of human happiness. Violence is not part of His technique of conquest.

Even today, we see a vast array of priesthood leaders using imposition and cruelty in His name; however, the Master invariably based His teachings on the broadest standards of respect for His contemporaries.

He never failed to show fair understanding towards people and situations. The Divine Sower knew it was not enough to plant sound principles but offer the seed favorable conditions necessary for germination and growth. Of course, when it comes to the collective interest, Jesus does not belittle beneficial energy.

He rebukes the unbridled commercialism that humiliates the Temple while spreading the errors of His time. However, when faced with creatures dominated by evil, He is filled with deep compassion and constructive tolerance.

He does not inquire about the reasons behind the illnesses that trouble the sick, as he does not wish to irritate them with complaints.

He helps them and heals them.

The notes he addresses to sinners and the wayward are gentle and subtle recommendations.

To the sick man cured at the Pool of Bethesda, He explains unpretentiously: Go and do not fall into error again so that something worse does not happen to you.

To the poor woman stoned in the public square, He kindly warns: Go and sin no more.

He does not point out hell to the victims of the shadow. He lifts them compassionately and lights a new light for them. He understands the problems and struggles of each person.

He draws the children to Him compassionately, instilling new confidence in the maternal hearts.

He knows Peter is fragile, but does not despair and trusts him.

He contemplates the dark drama of Judas' spirit but does not expel him. He recognizes that most of the beneficiaries are not up to the concessions they request but does not deny them assistance.

Arrested, He recomposes the ear of Malco, the soldier.

In front of Pilate and Antipas, He doesn't ask for measures that could lead to discord, even for preserving justice.

Far from becoming impatient at the presence of the malefactors who had also suffered the crucifixion, He bends down to them in a friendly way and tries to understand and encourage them.

He sends thoughts of peace and wishes of forgiveness to the mob that surrounds Him with curses and slashes.

And even beyond death, He doesn't run away from His companions who have fled. He materializes in front of them, inducing them to serve human regeneration, with the encouragement of His presence and love, until the end of the struggle.

In every passage of the Gospel, before the human heart, we feel in the Lord the champion of sympathy, teaching how to remedy evil and build good.

And from the Manger, under His divine inspiration, a new redemptive path is opening up for people, towards peace and happiness, based on mutual help and a spirit of service on kindness and fraternization.

20

GOSPEL AND DYNAMISM

Since the beginning of religious organization in the world, there have been those who have valued the absolute contemplative life as an indispensable introduction to heavenly joys.

Crystallized in such an attitude, the believer seeks solitary places as if solitude were synonymous with holiness. Can a diamond, however, shine in the display of beauty, escaping the lapidary who determines its value?

With Christ, we do not see the idea of unproductive rest as a preparation for Heaven. The Master does not shy away from contact with the common struggle. The Good News in his heart, in his words and in his arms is essentially dynamic. He is not content with being sought out to alleviate suffering and help affliction. He Himself goes to meet the needs of others, without boasting of presumption. He instructs the soul of the people, in the open field, making it understood that every place is sacred for the Divine Manifestation.

He does not adopt a unique position to receive the sick and impress them. In the public square, He cleanses lepers and restores sight to the blind. On the shore of the lake, among fishermen, He raises paralytics. Amid the crowd, He teaches dark entities, restoring the balance of the obsessed and possessed.

In chapter nine, verse thirty-five of Matthew, He reports that Jesus "went through all the cities and villages, teaching in the temples He found, preaching the Gospel of the Kingdom and healing every disease that afflicted the people." On no occasion do we find Him out of action.

When He goes to the mountain or the desert to pray, He does not seek escape but rather a renewal of energy so He can devote Himself more intensely to the activity.

Certainly, to exalt the merits of the Kingdom of God, He does not show Himself as a cheap street crier, but He invariably states that He is ready to serve.

Attentive, He helps Peter's mother-in-law and affectionately visits the house of Levi, the tax collector, who offers Him a banquet.

He doesn't impose conditions on the performance of the mission of goodness that keeps him on the side of people.

He does not use special clothing to serve Mary Magdalene, nor does He enclose Himself in prejudices of religion or race to avoid serving the unfortunate sick.

Wherever He is, without underestimating the values of Heaven, He helps, enlightens, supports, and saves.

With the Gospel, the cult of true fraternity is instituted among men.

Divine Power does not remain enclosed in the symbolism of stone temples.

It frees itself.

It returns to the public sphere.

He marches towards need and ignorance, pain and misery.

He embraces the unfortunate and raises the fallen.

No longer the tyranny of Baal, nor the favoritism of Jupiter, but God the Father. Through Jesus Christ, the Almighty begins on Earth the service of renewing and dynamic faith which, being ecstasy and trust, is also understanding and charity for the ascension of the human spirit to the Universal Light.

21

GOSPEL AND EDUCATION

When the Master entrusted the divine message of Good News to the world, the Earth was undoubtedly not devoid of solid culture.

In Greece, the arts had reached a luminous peak, and in Rome, precious libraries circulated everywhere, disseminating politics and science, philosophy and religion.

Writers had specialized copyists and emeritus professors who preserved traditions and teachings, preserving the treasure of intelligence.

The institution prospered everywhere, but education remained in lamentable poverty.

Slavery enshrined by law was a common scourge.

Women, debased in almost every region, received inferior treatment to that accorded to horses.

Men with an ennobled conscience, due to financial misfortune or petty racial issues, were branded with a hot iron and subjected to painful servitude, treated like animals.

Parents could sell their children.

It was reasonable to blind the defeated and use them for domestic service.

Weak children were almost always punished with death.

The sick was sentenced to abandonment.

Unhappy women could be stoned with the approval of justice.

The mutilated were to perish on the battlefields, categorized as useless meat.

Any tyrant enjoyed the right to reduce those he governed to extreme poverty, without being bothered by anyone.

Wild beasts devoured men alive in public spectacles and entertainments, with general applause.

Rare was the popular celebration that went by without a vast spill of human blood, as a natural requirement of custom.

With Jesus, however, a new era of sentiment began.

Condemned to the supreme sacrifice, without complaining, and begging for heavenly forgiveness for those who had scourged and wounded Him, He instilled new spiritual dispositions in the souls of His followers.

Enlightened by Divine Influence, the Master's disciples dedicated themselves to the service of their fellow men.

Simon Peter and his companions dedicated themselves to the sick and the unfortunate.

Homes were established to help the needy and schools of evangelization for the spirit of the people.

Little by little, the social landscape changed over the centuries.

Torn and tormented, given over to the supreme sacrifice in the bloody demonstrations of the courts and public squares, or locked up in prisons, the apprentices of the Gospel taught compassion and solidarity, kindness and love, moral strength and hope.

Groups of servants devote themselves to paid work to free numerous captives.

Lords of fortune and land, touched in their innermost fibers, returned slaves to the free world.

The sick find medicine, beggars find shelter, the desperate find comfort, and orphans are welcomed into their homes.

A new mentality emerges on Earth.

The educated heart appears, through blessed light, in the shadows of life. Kindness and affability begin to rule the field of good manners and, under the inspiration of the Crucified Master, men

of different countries and races learned to meet each other with joy, exclaiming happily: “My brother”.

22

SPIRITISM TODAY

Spiritism, in modern times, is undoubtedly a revival of Christianity in its most fundamental form.

By lifting the dense veil between the two worlds and exploring the vibratory domains in which life manifests, it has captured the interest of investigative science from the very beginning of its doctrinal development.

This interest often seeks to confine it to the realm of laboratory study, treating it as a mere discovery of hidden natural energies, like electricity, which humanity harnesses for its own convenience and physical comfort.

Interested in the phenomenon, speculation analyzes its components, believing it will find nothing more than answers to old questions of philosophy in the exchange between the two spheres, without any moral consequences in human experience.

However, those guided by these norms are mistaken, as Spiritism, by affirming survival beyond death, involves a vast framework of inferences in religious ethics, compelling man to reflect more broadly about justice.

We are not considering here dogmatics, apologetics, or any other branch of the schools of faith in their sectarian aspects.

We are not referring to religions, but to Religion, suitably considered a system of the soul growth for celestial communion with the Divine Spirit.

Unfolding the panel of responsibilities that life confers upon us, the new movement of revelation implies blessed and compulsory mental development.

The exchange with the circles of action of the disincarnated compels the individual to think more broadly within life. New

aspects of evolution are revealed to him, and wealthier material for thought enriches his granaries of reasoning and observation.

However, since each container holds the content of this or that substance, according to its shape and situation, the Renovating Doctrine, with its benefits, goes unnoticed or is barely used by those inclined to useless discussions, those who linger in unproductive ecstasy or those who throw themselves into the precipices of shadow. Companions still unfit for the knowledge of a higher order, brought to Earth, not for the defense of selfishness or animality, but rather for the spiritualization of all beings.

What use would Watt's prodigious discovery be to us if steam were not disciplined for the benefit of civilization?

What would we do with electricity without the elements of containment and transformation that control its impulses?

In phenomenal Spiritism, we are constantly confronted by floods of intelligent, but often not sublimated, forces that besiege and demand us. We learn that death is a question of sequence in nature services.

We recognize that life evolves around our steps in the most varied degrees of evolution. Hence the imposition of disciplinary force.

It is urgent to establish resources for the fair ordering of the manifestations that concern the new order of principles victoriously installed in the minds of each one.

And, to fulfill this great mission, the Gospel is called to guide the apprentices of the science of the Spirit so that, frivolous or unwary, they do not rush into immense slippery slopes of bitterness or disillusionment.